

PEDAGOGICAL CONDITIONS OF DEVELOPING MECHANISMS OF ENVIRONMENTAL EDUCATION TO STUDENTS

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Abstract. *The article analyzes the need to provide environmental education to students in higher education institutions, pedagogical conditions for the development of its mechanisms. It was emphasized that the ethno pedagogical and ethno ecological values of our people play an important role in improving the mechanisms of ecological education, and the tools, customs, rituals and traditions of the folk pedagogy serve to form the ecological culture of students with their ecological content.*

Keywords: *air pollution, hashar, desertification, premature deaths.*

In the 21st century, three crises on the scale of our planet, i.e. climate change, loss of biodiversity and environmental pollution, are observed as global environmental problems of humanity. Environmental problems affect all countries of the world and the ecosystems of our planet, causing a number of negative consequences such as rising air temperature, air pollution, land desertification, ocean level rise, and precipitation decrease. According to WHO statistics, 7 million premature deaths are caused by air pollution every year [1].

In this regard, in the "Sustainable Development Agenda" of the United Nations [2], the three principles of sustainable development at the world level - economic growth, social development, together with environmental protection measures to ensure the level of safe living of people, the population It shows how high the weight and importance of environmental education is to raise ecological culture.

This means that, with the help of environmental education, special attention is paid to the training of specialists who can adequately assess the situations occurring in nature, make the right decisions based on global and regional environmental problems, and use their environmental knowledge in a purposeful and targeted manner. attention is being paid.

A quick way to improve the ecological culture of the society is to improve the ecological knowledge and skills of higher education students, and to develop the mechanisms of ecological education.

After all, today's student will take the honorable and responsible profession of educating the young generation as the leading intelligentsia of the society tomorrow.

When studying the pedagogical conditions for the development of the mechanisms of providing environmental education to students in higher education institutions, one of the important conditions is the educational-methodical support of the process, scientific-pedagogical support, methodological-technical support and information- it became clear that the cases of software availability are important (Figure 1).

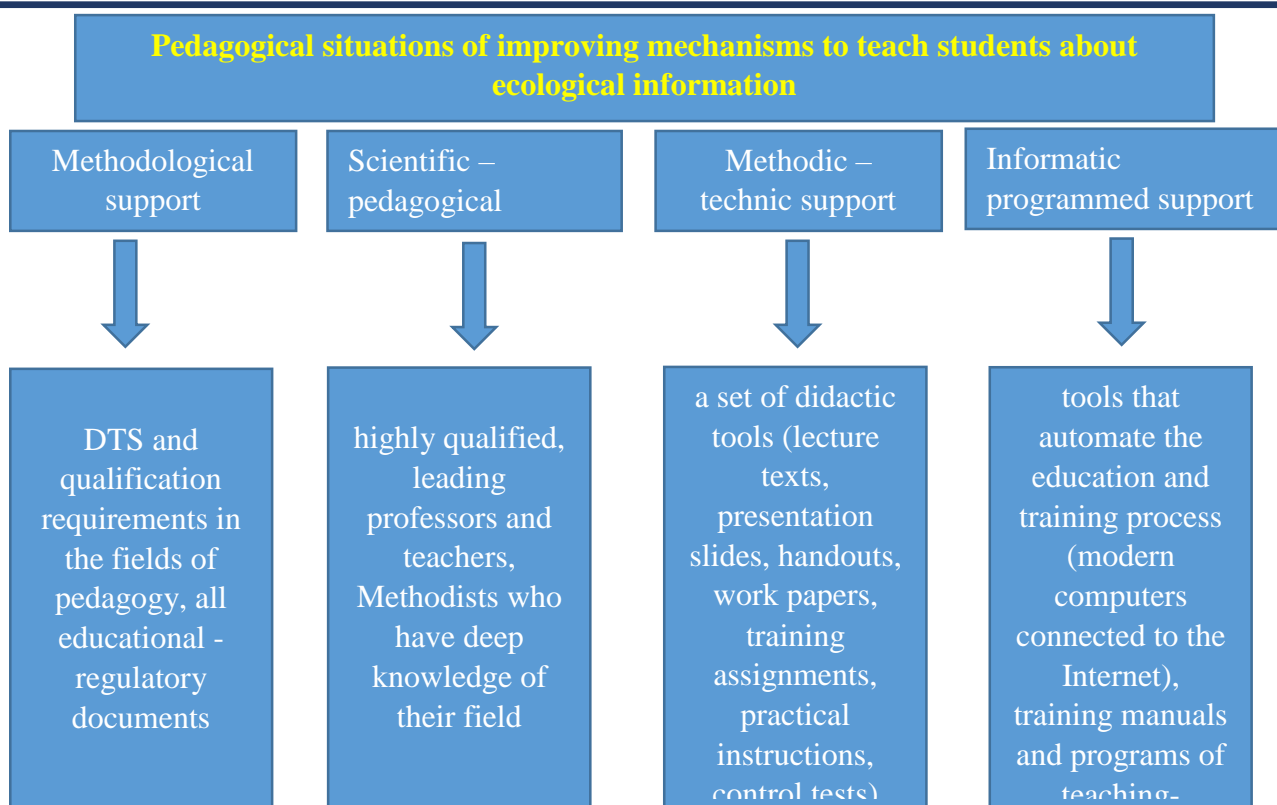


Figure 1. Pedagogical conditions of providing environmental education to students in higher education.

One of the components of the full implementation of the pedagogical conditions - the qualification requirements of the higher education institutions in the field of pedagogy and bachelor's training in this field were studied. These principles are a normative document for the preparation of bachelors. They include:

- strengthening and deepening of theoretical knowledge acquired by students in higher education institutions;
- mastering the basics of management in the field of nature use and nature protection;
- systematization and analysis of collected empirical materials; to educate executive discipline and the ability to independently solve emerging environmental problems;
- formation of stable interest in the chosen profession, sense of responsibility and respect; development of skills of independent analysis of work results;
- accurate completion of the task according to the independent individual didactic trajectory; acquisition of professional qualities of a future specialist in environmental issues and others are expressed.

According to our observations, the method of implementing environmental education among students is directly related to the acquisition of knowledge, exchange of information, prediction of natural situations, dissemination and presentation of enlightenment, and the development of environmental awareness. is carried out independently [3].

As a result of our analysis, it became clear that there is a need to be able to provide the student with educational concepts in order to prepare the student for training activities in order to improve the mechanisms of ecological education. In order to determine the pedagogical situation

of the development of mechanisms of ecological education in higher education, it is necessary to collect and classify the existing approaches, knowledge, views, doctrines in this field and to develop appropriate scientific and methodological recommendations in order to introduce them to the teacher's work. existence was also evident.

According to the research conducted in the world and in our republic regarding the improvement of ecological education mechanisms, today it is necessary to organize cooperation between the teacher and the student, to manage the pedagogical process, to study irregular phenomena in the pedagogical process, to study the issues of interpreting the world in a new way within the framework of synergy, education there is a need to organize the content on the basis of pan-European international standards, to study within the framework of issues aimed at developing general cultural, special, professional and personal competence of specialists.

According to our analysis [4,5], the richest, but still not seriously studied philosophical wisdom, ethnopedagogical, ethnopsychological and ethnoecological knowledge of our people collected in various sources is not used enough in the practice of educational work. It is known that ethnopedagogy is the only and inexhaustible source of the people's spiritual values about the people's life experience, education and upbringing of students, moral, spiritual and ecological norms and rules of behavior of the young generation in the natural and social environment. He has formed a unique moral path of spiritual culture since time immemorial.

Ethno-pedagogical knowledge is further formed on the basis of ecological knowledge and skills and is passed from generation to generation through the mechanism of traditions, ceremonies and holidays.

The basis of ecological education of students is systematic ethno-pedagogical and ethnoecological knowledge, which should be used in the educational process.

The analysis of practice in our republic regarding the improvement of mechanisms of ecological education shows that the student receives and assimilates ethnopedagogical and ethnoecological knowledge from the mass media, the Internet, parents, and those around him based on textbooks and additional literature. The psychological orientation of training in nature, humanities, the ethnopedagogical view of the relationship between man and nature, the principle of natural compatibility, the theory of natural education and problem-based education show that students themselves are a part of nature. allows understanding, they begin to understand the importance of ethno-pedagogical knowledge, the importance of their opportunities in improving nature, and this is a step towards ecological culture. Therefore, ethnopedagogical knowledge of students determines their ecological thinking and ethnoecological consciousness, which forms their ecological culture.

The analysis of practice shows that thinking activities are successful and develop when students are aware of new environmental knowledge based on various technologies. M.I.Makhmutov writes: "By mastering the methods of mental activity, one can fully master the system of knowledge in the process of independent mental activity" [6].

In our understanding, ethno-ecological consciousness is the ability to ideally reproduce a certain natural and social environment in the thinking of a person belonging to a certain ethnic group. Along with the high emotionality of students, ecological knowledge reflects: positive emotions, experience with the natural and social environment, and negative emotions with people who harm the environment. Therefore, the student's ecological way of thinking is an intellectual form of ecological consciousness, the highest level of understanding of the natural and social

environment, and a cognitive fundamental component of the ecological culture of the young generation.

Ecological activity is a practical approach to reality. These include creative experience and work; projective and ecologically based research activities of students in ethnocultural conditions. Social work, moral and environmental education are important in the development of the student's ecological consciousness. "Work occupies the main place in the spiritual life of a person" [7]. Spiritual purity is the main condition for the development of the ecological worldview of a person and his activities. The fact that work has a strong educational effect on spiritual life can be determined through the method of collective work organized among ancient peoples.

"Hashar" is one of the national values of our nation, which has been passed down from generation to generation for thousands of years, is an example and an example to other nations, and has a particularly important place in the spirituality of our nation. At its heart are the qualities of environmental cleanliness, love for nature, mutual help, mutual support, solidarity, kindness, generosity and creativity. In ancient times, when people built a house for themselves, they called the people of the neighborhood to the house. Representatives from every household in the neighborhood took part in it, work was organized under the leadership of neighborhood elders, houses were completed in one day, after the hashar, tables were set, those who came to the hashar were invited to a cup of tea, roundtable discussions were held, conversations about the well-being and peace of the neighborhood held, future work was discussed. This is one form of hashar, and as a second form, hashars are organized in neighborhoods in early spring, where cemeteries and waterways are cleaned, beautification and greening are carried out, trees are pruned, shaped, whitened, and fruited. and new ornamental plants and flowers are planted. As the third direction, the land areas of the needy families who suffered in the neighborhood, lost their breadwinners, were helped to plant various crops, their living areas were repaired, and food products and other assistance were provided to the extent possible. These values, of course, are important in the education of young people with aspects such as mutual support, assistance, love for nature, preservation of its blessings, cleanliness, prosperity, environmental protection, and water pollution. takes place. Young people also actively participated in these good works.

It is not for nothing that the saying "Hashar is good thing". In Hashar, the tolerance, mutual cooperation, national holidays - "Navroz", "Day of Remembrance and Appreciation", "Independence" - beautification of neighborhoods, streets and residential areas are carried out with organization and cooperation. . Even today, these noble values of our people continue. Hashars are organized on the eve of holidays. As part of the "Green Space" national movement, various ornamental and fruit trees are planted, maintenance and landscaping work is being carried out, waste is cleaned and a worthy contribution is made to the cleanliness of the environment.

The activity of young people and students who participated in these activities in the natural and social environment becomes a factor of their spiritual life, education and upbringing, forms the foundations of ecological worldview, culture and ethics, as a result, the student enters into a relationship of practical activity with the environment.

When analyzing the practical situation in higher education institutions regarding the improvement of ecological education mechanisms, ecological technologies in the ethno-cultural context serve to form the ecological culture of students.

In the ethno-pedagogy of the Uzbek people, there are games and songs that are passed down from generation to generation, which are folk musical and poetic folklore genres,

distinguished by a clear rhythm, rich in rhymes, and serve to educate the young generation in an ecological way. According to the content of the games, they are organized in connection with the nature of the region and the seasons. For example, boys and girls lined up in two rows facing each other, alternately performed songs like “Spring flower”, “Lolacha”, “White poplar, blue poplar”, “Rain tree”.

Studying the environmental education of students through the means of folk pedagogy, we came to the conclusion that proverbs, sayings, riddles, narratives, fairy tales, and songs, which are passed down from generation to generation, have an important educational value. Thus, people's ecological knowledge and skills are passed from generation to generation through customs, traditions, ceremonies, and holidays. Since ancient times, the people imposed their own rules of behavior in the natural world on their native places, especially on their holy springs.

Integration of fundamental natural sciences, humanitarian sciences and environmental knowledge of students with the surrounding social environment ensures the formation of the foundations of ecological worldview, culture and ethics.

The tools, traditions, ceremonies and traditions of folk pedagogy, with their ecological content, establish stable norms and rules of students' behavior in nature, serve to form their ecological culture.

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